[71] [30] them as they become too tight. The same is done by the Tapirapé. I even found in Tampiitáua a forked stick which was used as a frame to make tamankurá for the ankles of children yet to be born (Photo. 13). This fork holds one unfinished tamankurá and a finished one which is four centimeters long with an edge two centimeters wide. [Ed., the remainder of p. 83, pp. 84-86, and all but the last paragraph of p. 87 are omitted. Pages 84, 85, 86, and 87 contain comparative data from the Tupinambá and other tribes on wrist and leg ornaments.]

[109:87] To summarize: one of the chief resemblances between the Tapirapé, Karajá, and Javahé cultures resides in the tamankurá complex, and differences among the three cultures in this area are insignificant. Kayapó culture, as described by Krause, differs from these cultures in [109:88] the absence of this complex, which left only a few traces upon it. According to the data mentioned above, certain elements of the complex distinguish the culture of the Tapirapé from that of other Tupi Indians, as well as from that of the Xingu Indians, while other elements reveal similarities among all these cultures. Although such similarities do not prove that this complex or any part of it originated among the Tupi Indians, they do not permit the formulation of the opposite hypothesis either. It is probable that the garter should be regarded as a trait of cultural relationship between the Tapirapé, the northern Tupinambá, and other Tupi Indians. Among certain Tupi tribes (Tapirapé, Yuruna), the cotton leg ornaments differ from those of certain Gê tribes in that they are made with a crochet needle instead of being woven. It will be the task of future research to determine whether this is the case among so many tribes in both families that it may serve as a general differentiating factor between the Tupi and the Gê peoples. [Ed., end of Vol. 109.]

[110:191] Chapter 7

The Village and the Houses

[361] [35] At the time of my visit, Tampiitaua was located in the center of a large clearing. Around each house (avuyra in Tapirapé)

lay tree stumps and felled trunks (cf. Photo. 67). Only the village square had remained, up to a point, free from these obstructions. The trunks served as seats and, bit by bit, as firewood. They lay in such numbers over the vast area stretching between the houses and the edge of the forest, and were so entangled and ensnarled by their branches, that the imaginative Madame de la Falaise (196), who visited Tampiitaua on August 23, 1935, that is to say, shortly after my departure, went so far as to write the following: "We proceeded toward the village, where the tribe, for fear of armed aggression, has fortified the surroundings. The felled, tangled trees, the traps and ingenious obstacles, are discouraging. The boldest aggressor would break his neck long before he got the better of them" [translated from French].

In this respect, however, I must confess that the only serious obstacles I encountered daily on crossing the area in question were the products of the tribal digestive processes, for the supposed fortification held no role other than that of a huge toilet. [110: 192] I do not wish to determine whether such obstacles may be termed "ingenious," but I wish to emphasize that they did not discourage me. The truth is that the Tapirapé do not fortify their village in any way, and differ in this respect from the Tupinambá, who surrounded their villages (Jean Parmentier apud J.F. de Almeida Prado, 180; Hans Staden, p. 3; Gabriel Soares de Sousa, 366). The "traps and ingenious obstacles" mentioned above exist only in the imagination of the author. Even the act of placing sentries, a precaution referred to in Chapter 5, is strikingly inconsistent with the natural bent of the Tapirapé.

Toward the east a stream meandered, a few paces from the village. Its clear, fresh waters ran free of the thick forest for only a short stretch, which was used at the same time as bathroom and drinking fountain, and as a spot for fishing and for washing the sleeping hammocks. A well-beaten path led from it to the village plaza, skirting a plot of sugar cane to the left. According to what Reverend Kegel told me, this plot resulted from collective labor performed for Kamairahó. The latter had ruled on the site of the plot and concurrently on that of the village, which had been built later beside the communally prepared garden. It was, so to speak, a luxury plot, for it contained nothing but the sweet grass